

# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'D,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASONS O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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## RELIGIOUS MISCELLANY.

[From the Christian Messenger.]

### SCRIPTURE EXPLANATION.

"And, behold, a certain leper came and worshipped him, saying, If thou wilt, thou canst make me clean." Matt. viii. 2.

That Jesus Christ was worshipped while on earth, is notorious to every reader of the Evangelists. This circumstance has been regarded by the ignorant and misguided, as furnishing very intelligible proof of the doctrine of the Trinity. It has also sometimes been insisted upon with singular emphasis even by respectable clergymen. To show the nature and extent of this pretended argument, we will quote paragraph from a volume entitled *The Christian Instructor*, written by the Rev. Josiah HOPKINS, A. M. now pastor of a Presbyterian Church in Auburn, N. Y. In a chapter devoted to proofs of the "Divinity of Christ," he says,

"Our Saviour was, while on earth, and ever will remain, the object of divine worship. The Saviour himself taught, as we have just seen, that 'all men ought to honor him even as they honor the Father.' When he appeared to his disciples after his resurrection, 'they worshipped him, and returned to Jerusalem with great joy.' The passages which assure us that divine worship was paid to the Redeemer, without exciting on his part a single objection, are too numerous to be repeated. That to render homage and worship to the Lord Jesus Christ, was not a mistake into which men were led by ignorance, we have certainly very high authority. 'When he bringeth the first begotten into the world he saith, let all the angels of God worship him.' Here is an explicit command from the Father, that angels shall unite in the worship of the Son of God, the Lord Jesus Christ."

From Mr. Hopkins's apparent candor, we cannot but suspect, that while he was misleading his readers, he was effectually misled himself. There is enough, however, in his simple declarations to startle any man of ordinary discernment, whose mental vision has not been weakened by prejudice. Are we indeed to believe that Jesus Christ "was, while on earth, the object of divine worship," and that too, in Judæa, by Jews, among whom idolatry was death! No opinion on earth could be more absurd. Reflect a moment on the Jewish religion. But one man of all the nation, the High Priest, and he only once a year, and then not without the most solemn ceremonies and the deepest reverence and awe, was permitted to enter the Holy of Holies in the temple of Jehovah. And yet it is pretended that Jesus Christ, to all human observation a man, was worshipped by multitudes as the invisible, immortal, and almighty Being, who inhabiteth eternity! And all this for months and years, in every part of Judea, without exciting a single remark on the surpassing strangeness of the event!! The historians, too, pass by so astonishing, so unheard of, so incredible an occurrence, without one solitary word of explanation. They simply say that this or that individual, on a certain occasion, came and worshipped Jesus, soliciting some favor at his hands. They betrayed no surprise, and from the incidental manner in which the fact is recorded, we could hardly believe it possessed of uncommon and overwhelming interest.

There is another circumstance which should not be forgotten. Although others worshipped Jesus Christ, we recollect but one single instance of the apostles worshipping him, and that was subsequent to his resurrection. If he was really the great Jehovah, how shall we account for this marked disrespect on the part of his disciples? Ought they not to have fallen down, morning, noon and night, and worshipped him as their God? Add to this, that he himself taught them to pray to another Being, their common Father and God, saying, "Our Father, who art in heaven;" and our astonishment is complete, if still Jesus Christ was the true object of divine worship?

EXPLANATION.

We comply with the request of our correspondent, to which allusion was made in our last number, in offering some remarks on Luke xx. 34, 35. "And Jesus answering said unto them, the children of this world marry and are given in marriage; but they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage."

The great truth which our Saviour ap-

peared desirous of inculcating, was the glory of the resurrection state. The Saducees, reasoning from analogy, supposed

Christ to teach that men hereafter would

partake of those feelings and sentiments

which characterized them here. On these

false premises, they presented our Saviour

with a case which they thought would in-

volve him in difficulty in supporting the

doctrine of the resurrection. They sup-

posed the case of a woman, who had been

married to seven husbands, and the ques-

tion to be decided was, in the resurrection,

whose wife should she be, for the seven had her to wife.

Our Saviour proceeds to show them that the supposed difficulty arose entirely from their considering the future mode of existence analogous with the present. He informs them that those relative ties of man and wife, will not exist in the eternal state, but that it was one of angelic character, in which man became equal to the angels. Here men were subject to misery, sickness, sin and death; there they would die no more, but were children of God, being children of the resurrection.

The only difficulty which the passage involves, is the expression of the word *worthy*—"they that shall be accounted worthy," &c. It has been thought from this, that some would not be found worthy, and consequently would not be raised.—But we object to this interpretation of the passage, from the following considerations.

First, the Evangelist, Mark, in recording the very same conversation, gives no intimation that this expression of our Saviour had a *partial* application. He speaks of the resurrection in general terms.—His language is: *Mark xiii. 25*—"For when they shall rise from the dead, they neither marry nor are given in marriage; but are as the angels which are in heaven."

Secondly. Wherever the literal resurrection is spoken of, the terms used are universal in their application. We know of no portion of the scriptures which teaches the doctrine of annihilation to any part of the human family.

St. Paul, in that most luminous description of the resurrection of man to glory and immortality, contained in 1 Cor. 15th chapter, recognizes no such views, but expressly declares that "as in Adam all die, even so in Christ shall all be made alive."

What the character and nature of that resurrection is, appears equally plain from the expression

—"And as we have borne the image of the earthy, we shall also bear the image of the heavenly." Who die in Adam?

Ans. All mankind; then all mankind shall

be made alive in Christ. Who has borne

the image of the earthly? Ans. All man-

kind; then all mankind shall bear the image of the heavenly.

Thirdly, we observe that the translation is not *literal*. The translators, in supplying the relative pronoun *which*, have materially altered the sense of the passage to common readers. The rendering of the verse verbatim, would read thus—"But they, being found worthy to attain to this world and to the resurrection of the dead, neither marry nor are given in marriage." We do not wish to say that the error is so much in the translation as it is in the wrong construction which we put upon it. Perhaps we may make ourselves understood by showing the error into which general readers run. They suppose *they* to signify a certain class of men, and read the passage as if it conveyed the following sentiment—"But they, or *those*, or *that class* of people, who shall be accounted worthy of that world and of the resurrection from the dead," &c. This is certainly entirely contrary to the true import of the text, even as it stands. The text explicitly states that *they shall be* found worthy; and when read in strict accordance with the preceding verse, conveys that sentiment. "For they," that is, the children of this world, "which shall be accounted worthy," or being accounted worthy, in the original, or otherwise, inasmuch as they are worthy to obtain that world and the resurrection from the dead, neither marry, nor are given in marriage.

The whole difficulty lies between the translators, in having supplied the relative *which*, and having converted the participle into a verb; and the reader in supposing which to refer to a certain worthy class, whereas it refers to the children of this world, namely, the whole human family.

Fourthly. We subjoin the opinion of a respectable writer on this subject.

"The word *worthy*, here relates not to moral desert, for if Christ had taught that the resurrection of the dead was to be purchased by moral desert her, it would have formed such a prominent feature in the doctrine of the resurrection that it would have been conspicuous in the scripture teachings on the subject. But the scriptures teach the resurrection of all men, not according to their deserts, but according to God's purpose. Therefore the word *worthy* relates to the value which God sets on his creatures, according to the scale of being in which he has placed them. The worthiness expressed by it is like the value mentioned by Christ in saying, "ye are of more value than many sparrows." There was no comparison between them and the sparrows in respect to moral desert, but God had placed them in a higher scale of being."

Gospel Anchor.

### PETTY SUPERSTITIONS.

The guardians of youth have often been told that they cannot be too careful to exclude from their imaginations those marks of ignorance, which render them ridiculous as well as unhappy. But all rules have exceptions. During my early childhood I was sent to reside for several years in a distant country place, nearly as remote from city scenes and associations as the island of Robinson Crusoe. In this hum-

ble abode my infant mind soon yielded to the simple fancies of those around, and I learned to regard numerous ordinary occurrences as fraught with a mysterious meaning. Some of these, I confess, were dark and withering. A winding-sheet in the candle—a death-tick in the ear—the howling of a dog at night—I acknowledge my soul has shrunk from these dreadful omens, but then, what exquisite pleasure I have derived from others of a contrary description! How my heart has brightened up on finding a horse-shoe, for that was always a sign of "good-luck;" and many a time when my eyes caught the clear iron ball buried in the road, I have seized it with almost a religious veneration, and placed it on the old rail fence, where the poor laborer, on his return, might see it. Then the shooting stars!—when they flashed their fiery trains across the sky, it was our belief that he who during their progress could express his wish three times, would certainly have that wish gratified.

There is a small and beautiful winged insect, shaped in the back like a tortoise, of a golden color, spotted with black.—With what gravity, when one of these gorgeous little creatures encountered me in my walks through the cornfields, I have caught it and repeated the old traditional lines:

"Lady-bug, lady-bug, fly away home,

Your house is on fire, your children will burn," &c.

I realized a joy in the vague idea, that by means of this warning, I had saved it from some impending evil, and enlisted in my favor the good graces of superior beings.

Crickets, too, were considered as a kind of charm. I remember having once fought a severe battle with a young urchin, just from the city, who wished to crush one on the grass. I thought him rash as Belshazzar, when he stole "those golden vessels richly carved, for his fatal feast. That simple superstition cannot be totally destitute of beauty, which could so soothe me by the low chirp of this insect, hidden in the kitchen hearth, and now that these errors have passed away, I am almost fain to regret them. They are connected with a world of peaceful and pleasant images, with that ancient low house, and its moss-covered roof; with the tall, straight locusts by the door, and their silky leaves; with the green lane, and well-remembered orchard, where we used to feast on the early apples; and with so many friends now scattered and dead, and so many delights which I can never know again, that I yet pause at the voice of a cricket, and smile when I find a horse-shoe; and, when, in a midnight perambulation, the "fallen star" streams across the still bright heavens, I am scarcely recovered from the impulse to wish many and many a vain dream, to which even the spell of the flashing meteor cannot now lend the tinge of reality.—N. Y. Mirror.

### REASON.

It is hardly necessary to state the fact, that nothing has operated more powerfully and effectually against the advancement of light, of knowledge and truth, in times past, than the lamentable circumstance, that reason has been proscribed, the use of it prohibited, in relation to the meaning of the scriptures. It has been long and zealously urged, that it is a dangerous principle, and only serves to lead the mind into inexplicable difficulties, and far from every appearance of genuine religion.—Now we are free to admit, that reason is a dangerous principle; but it is dangerous only to those, who have made "a refuge of lies" their retreat, and who cannot stand against "the overflowing scourge. If their system of faith were founded upon eternal and immutable principles of divine truth, the more it were examined, the more its parts were compared, the closer it were scrutinized the more its strength would be discovered, its beauty and harmony become apparent, its intrinsic worth discover and bring to light its latent beauties, and develop all its delightful and peace-giving principles. But if on the other hand, it has for its foundation, "hay, wood, stubble,"—if it be a system of complicated errors, inconsistent, fraught with contradictions and palpable absurdities,—to such a system, we are free to confess reason is dangerous. It will surely detect its incongruities, and expose its sophisms.—And thus it should be. Guided, therefore, by reason in our interpretations of the scriptures, we have no evil consequences to dread; nothing to fear. So far from it, we have in fact, everything to hope for and expect.

It is not by any means, an opinion of ours, that God has revealed in the scriptures such doctrines as are, in themselves unreasonable and inconsistent; or that he has given an absurdity the strong sanction, "Thus saith the Lord." We do not believe that he has made us rational and intelligent beings, and endowed us with the power of reasoning and comparing, and judging, and, at the same time, made it an unpardonable crime to exercise that power. Such, we say, is not our opinion of the character and conduct of God. It may indeed, resemble the character and conduct of a man, who is, as some would have us all to be, in religious matters at least, entirely destitute of reason; but not the character and conduct of a reasonable

mortal, not the character and conduct of God. If he has enjoined upon us the performance of certain duties, and given us power to perform them, it was unquestionably, that we might not fail in our purpose in doing them. And if he has given us with the principles of reason, it was that we might understand the former, by the constant exercises of the latter. We dare not accuse God of acting inconsistently; of creating us reasonable beings, and, at the same time, of making the use of the reason he has given us the means of endangering our eternal welfare. We had rather, by far, attribute all such inconsistencies to the frail and erring creatures of our race; with whom have originated all those strange and incomprehensible doctrines, which have prevailed in the world, and which the most discerning and sagacious minds have been hardly able to understand. But we may hope that the time is not far distant, when the mighty fabric of error, the work of ages, shall be demolished; and when the Temple of Truth shall be reared, in its beautiful proportions, resting on the imperishable foundation of Reason and Revelation.

"And all the host of heaven shall be dissolved and the heavens shall be rolled together as a scroll." In prophetic language the heavens, and the things therein signifies thrones and dignities, and those who enjoy them. The figure of the scroll refers to the ancient books, which were of two sorts, some like ours with leaves, and others rolls of parchment, written generally on one side and from being several feet in length, rolled up into a very small compass.—Sir Isaac Newton.

The Norfolk Herald states that the great mortality by cholera among the blacks in that city, arises from their wonton neglect of the premonitory symptoms. Some of the physicians observe that parts of the city which heretofore suffered most by the yellow fever, are most exempt from the cholera.

The U. S. Branch Bank in N. York has given \$500 for the relief of the poor in that city, and \$200 in addition was subscribed by its officers.

## THE INTELLIGENCER.

—“And Truth diffuse her radiance from the Press.”

GARDINER, FRIDAY, SEPT. 14.

## MAINE MISSIONARY SOCIETY.

We have, once before, taken occasion to notice a series of Letters now in course of publication in the Christian Paper Looking Glass at Portland, addressed to Rev. Dr. Gillet of Hallowell, by Rev. R. S. Storrs, Agent of the American Home Missionary Society. These letters contain an account of his recent journey through several counties in this State, his speculations on religious statistics, his slanders on the character of the people of Maine, and his advice and suggestions relative to the best means of securing a paramount orthodox influence over our population.—The fourth Letter is now before us, as published in the Mirror of last week. In this we find Mr. Storrs at his old tricks—slanderous, by imputation, our government and character. See the following.

**The Missionary Society is the grand moral engine that is to save the State from the misrule of Anarchy!**

So then, we poor “awkward” people of Maine, are now in a state of *misrule* and *anarchy*, are we? And what is to save us from this horrible and degraded state of things? Why—the American Missionary Society! Oh, Layater, now burst thy sides. What kind friends do we have amongst the Calvinistic Congregational clergy at the West! They see us down East here an “awkward” race, all in a state of misrule and anarchy,—we have either no government at all, or what little there is, is mere misrule, and they, most disinterested and generous souls, propose to send us down an army of orthodox ministers, warm from Andover, with green spectacles and no beards, to “*SAVE*” us from this miserable condition. Well—come on. If they are not more careful how they manage their steam “engine” here, than some of them have been in New Hampshire, they may find out by *experience* that there is some sort of government yet remaining in this State, which may reach and he felt by even themselves. The Laws pertaining to slander are not yet repealed.

We must notice Mr. Storrs a little farther, as he paces up the “beautiful Kennebec.”

On the way to Somerset, Providence opened the door for addressing one of your feeble churches—not yet enjoying your patronage, but I am sure, needing and desiring it. Its location at W., is one of the most important in the State. It is surrounded by a population of more than 2,000 souls—a small proportion of which comes under the influence of any evangelical denomination. The church was formed four years ago—has now but 15 members—and four of those absent from town. “Is it not a little one?” But the Lord is with it. And could it have enjoyed the privilege of missionary labors but a few months in each year—in all probability it had by this time gained strength enough to stand alone, instead of lying in the dust, covered with sackcloth and ashes; and then too, it would have added so much to the amount of evangelical influence in the community, as perhaps to have prevented the erection of a large Universalist meeting house, now in progress—not a *fabled* Bohemian Utopia! I was told that the principal evangelical denomination in the town, has not favored the growth of the congregational society but rather opposed it: “this is for a lamentation”—for, there can be no question, that each denomination, “holding the Truth in love,” would flourish better, side by side, than either of them, alone; and their combined influence against the common enemy, would be tenfold greater than the single influence of either.

We agree with him that the Congregational Church in Waterville is a “little one”—there being but eleven remaining, ten of which we believe are females. But, really, is not the idea ridiculous enough, that if the Missionary Society had only sent a Missionary there to preach a few Sundays, the erection of a large Universalist meeting house might have been prevented.—We are some acquainted in Waterville. The Universalists in that town are amongst the most intelligent and wealthy citizens of the place; their numbers constitute more than half of the town. Had an orthodox missionary gone there, probably he could not have prevailed on two score of people to hear him. No, these persons never heed hope much from Waterville. Orthodoxy never can have even a healthy birth, much less a profitable growth in that place.

But the Baptists are opposed to the Congregational Church. “This is for a lamentation.” And Mr. S. thinks the two denominations would flourish better side by side than either of them, alone. We cannot believe there is any sincerity in this pretension. It is thrown out from interested motives. Several years ago, we recollect, a Baptist minister made an appointment to preach a Lecture in Augusta. The Congregationalist minister of the place refused to give notice of the appointment from his pulpit, on the ground that it was an interference with his field of labor and implied that the gospel was not preached by himself.—He did not think a Baptist Society side by side of his, would cause his own to flourish better. But soon he visited Waterville, where is a Baptist Society, and *potes potens*, undertook to establish Congregationalism in the village. He gathered the few brethren and sisters there were in that town and Winslow, about a dozen in all, and organized a church in defiance of the Baptist interest. This was all right; though, in his own case, a short time before, such a step on the part of the Baptists would have been the height of arrogance and contempt.

## READING SERMONS.

We are sorry to see in the Trumpet an article from a Baptist paper, ridiculing in general terms, on the authority of a single case—exaggerated as that evidently is—the practice of preaching by note. We do not say this because we believe note preaching is generally preferable to extemporaneous preaching; but because we believe the taunts and jeers which abound in that article are unjust and undeserved, and are calculated to injure the feelings of some of our ablest and most successful preachers. True, we have heard written sermons badly delivered; so we have heard extemporaneous ones as miserably delivered, and much worse arranged and put together. No doubt there are defects in both usages; but we doubt the fairness of selecting one of the worst cases of defect on either side, and representing it as a fair sample of the general custom.

The Baptists, it is true, are mostly opposed to note preaching. And why? Is it because experience has

shown them that their clergy, rejecting notes, are more successful and talented preachers than their great rivals—the Congregationalists—who almost universally use notes? An observation of the relative standing and influence of the Clergy of both denominations, will elicit a negative answer to this question. On the other hand, are not those the most loud against written sermons, who are incapable of writing themselves?—On our souls, we believe this is the fact. There is a want of candor in the article which we think highly objectionable. As a sample of his unfairness and levity, we instance his mistaking a sermon case for a “tobacco punch;” his taunt that note preachers should pray for the “blessing of light and eye sight and the use of their tongues,” rather than for the help of Almighty God, &c. &c. There is neither justice nor seriousness in such jeers.

Our notion is that those who can preach as well without notes, as they could with, ought to practice extemporaneous preaching. Those who can do better with notes than without them, should write their discourses. As a general remark, we believe it is true, that those who preach by note, study the most and will wear longer in one place than others. There are here and there one who can preach ably and instructively, and continue useful in a place for a long time; but such cases are rare.

## AN EXPERIENCE.

The long controverted questions relative to the trinity, endless misery, &c. it would seem, have been recently settled—to the satisfaction of *some* minds, which were satisfied before—by the “experience” as it is called of one Moses Heath of New London, N. H. who is both deaf and dumb and can neither read nor write. The story carries its own refutation on the face of it. His “experience” it is said was related by signs; the clergy of course wrote what they pleased. The proof of the trinity, which consists in a ribband folded into three bows, is certainly final and conclusive. That there is, too, a hell of fire and brimstone is a settled fact, for the story says, the *deaf* and dumb man *heard* the “thunderings,” and *read* his own name in the book,—not knowing all the time a letter of the alphabet from a hedge fence. The author of the story should have been careful to leave out of his inventions so much of the story as represents the *deaf* man to have heard “ringing,” “thunderings” and the like, or as he describes him, as reading names written. But we suppose it is always true that Satan can never successfully conceal his clever foot.

The “experience” follows. It was published originally in the N. E. Baptist Register on the 28th March last, and re-published in the same again June 7th.

**Moses Heath, of New London, N. H.** having never heard a sound, being naturally deaf, relates by signs the following experience:

“At the age of eighteen when I was breaking flax, a strange feeling seized and instantly ran all over me. I often looked over the cattle in the barn yard—they appeared to be happy. It gave me a kind of delightful feeling which I never knew before, to see the cattle, birds, &c. appear to enjoy more than usual quietness. This strangeness seemed to pass away. The following midnight when all were silent, and darkness covered the earth, I awoke with a terrible palpitation of heart—the most excruciating feeling pervaded my whole body. I knew not the cause and was much terrified—morning came, and the brightness of the sun, the flying birds, &c. melted my trouble. I was still in a melancholy state of mind which was perceptible by those who saw me. I knew nothing of God. The next night my trouble was greatly increased. I could not find out the cause of such trouble. The next night this tormenting feeling was greater yet—it often caused the tears to run down my cheeks most freely—it left me in an gloomy state of mind as before. I could not yet find the cause of so much trouble, nor could my friends tell me. I knew nothing of God, and I was entirely ignorant of the contents of the Bible. My trouble increased, and so it passed with me for several days, until one night when asleep in bed, it appeared to me that I was transported to a most brilliant place in the sky where sat upon throne an exceedingly great and good being; much more so than ever I saw on earth. He continually overlooked the world and saw every thing.—There was another exceedingly fine and good Being who belonged to the first Being, and was pleading at his right hand. There were several beings around the throne, who were praising him who sat upon the throne. Millions and millions of persons from the greatest to the smallest, were around the throne singing in the highest and most melodious strains. Other persons were continually coming to this brilliant place. There appeared to be blown from the mouth of the two beings, a breath which appeared to call those persons who were arriving and other persons to this brilliant place.

It was demonstrated to me that the Being who sat upon the throne, and the Being at the right hand, and the breath blown from their mouths, were like a ribband folded into three bows, and unfolded again, was still one ribband. There was a pond of the clearest water, on which was not a ruffle. The great Being who sat upon the throne and had always a large book open before him called me and I approached with fear—and he bid me look into the book. I did, and then I saw my name on the left hand page written in black. I was surprised when it appeared that I was to be sent from this brilliant place. I then discovered a place on the left hand—a place of the most horrible appearance, foaming with brimstone, fire and smoke, flames darting forth and thunders, with millions of persons in it in the most agonizing torments. The great Being was continually assigning to some places on his right hand inexpressible happiness, while he was casting others into the place of torment.

A serpent monster from the horrible place kept continually approaching the place of happiness, but was thrust back by the great Being as often as he approached. The horrid place was too much for me, and I turned with horror. I saw that my heart was black—that my name was still on the left hand page of the book, and it appeared that I was to have my part in that horrible place; my feelings were unutterable. And I once more awoke and the morning sun was shining.

I had a knowledge of Deity, heaven, satan and hell—and knew that my black heart was the cause of my trouble, and found that I needed a white heart. My mind was con-

tinually on what I had seen, my case, &c.—Several days I wandered around, troubled about my situation; my feelings were unutterable. I thought if I could gain that state of happiness which I had seen, or be assured of it I could ask no more. Soon after, on Sunday, it appeared to me that God looked into my heart and broke it; that blackness departed from it—and that it became white and looked up to, and communed with Him, and all my trouble was ended.

“It then appeared to me that my name was written in brilliant letters of love on the right hand page in the book; and that my black name had disappeared. Then I enjoyed happiness on earth. My attention was wholly given to religion. I could pray and my soul could look up to and commune with God. In my devotional hours I have had extensive views of heavenly things.—Many times after having prayed I have opened the Bible to texts appropriate to my case, and found several applicable hymns and shown them to my friends.

“After having spent an hour in prayer, I came into the house and opened to the hymn which commences thus—

“Jesus I thirst, and go I must,  
I long to be with Christ above.”

## PERSECUTION.

Jesus said to his disciples in relation to the intolerance and censoriousness of the Jews, “If they have persecuted me, they will also persecute you.” Every friend of a reformed religion, has found this premonition true as applied to the older and more dominant sect. We have a case in point now before us.

A few months since, as we informed our readers at the time, the Rev. Mr. Bindeman, Pastor of a German Reformed Church in Womelsdorf, Pa. was constrained, after a patient and prayerful study of the Bible, to give up the doctrine of endless punishment as unscriptural, and embrace the Gospel of Jesus Christ which teaches that God will “reconcile all things to himself.” Previous to this time, he was greatly beloved, and, and highly respected by his Calvinistic brethren for the purity of his moral and religious life. Since his conversion, however, attempts have been made as is usual in all such cases—to injure his reputation and destroy his good name. An account of his persecutions appears in a late number of the Philadelphia Liberalist. The following extracts from a letter of Rev. Asher Moore present the circumstances in the case. They are communicated by Rev. A. C. Thomas of Philadelphia who subjoins at the close some timely and judicious remarks. We rejoice that Br. Bindeman has thus come off triumphant, but what shall we think of men whose rigor leads them to such dishonorable and desperate measures to arrest the march of light and truth?

“Reading, August 1 1832.

“The return of Mr. Bindeman to Womelsdorf, among his former brethren, (in the faith of Partialism,) caused no ‘small stir’ among the leaders of the people.” And in order to injure his reputation, and to arouse the fury of the people against him, two *professed* disciples of the week and lowly Jesus, to wit: Rev. Mr. Hendal, of the German Reformed church, and Rev. Mr. Hassingher, of the Lutheran church, asserted that Mr. B. was a man of the most vile, dissolute character—that he was a disgrace to the Christian ministry—and that he ought to be frowned down by every friend of the Christian religion. The principal charge against him, was, that he left a wife and children in Prussia. As soon as Mr. B. heard the report, he took with him several friends, and waited on his calumniators, who positively affirmed, in the presence of the witnesses, (one of them in particular,) that they could, and would at any time, prove all they had said against the character of the impeached. Br. B. proposed to meet his accusers on the following Saturday at Womelsdorf, and have the question laid before the public. The proposal was accepted. During the intervening time, the persecutors declared that he (B.) would never dare to show his face among them again. But they were grievously deceived.

“Here allow a digression. It appears that some four or five years ago, the German reformed church at Hanover, Pa. being in want of a preacher, selected Mr. B., the youngest ordained preacher of the order, in preference to many of his seniors in the ministry, who greatly desired the situation. Having accepted the invitation, though reluctantly, Mr. B. became the object of dislike to his envious brethren. Wishing to supplant him, they, with the serpent’s cunning, darkly intimated that, for aught they knew, he might have absconded from justice—he might have committed some heinous offence against the laws of his country, or he might have left a wife and children in Prussia. But, notwithstanding these base attempts to ruin him, he remained at Hanover three years; during which time he wrote to the king, and several other eminent characters in Prussia, who answered his letters in the most friendly manner, testifying that he left the country a *perfect gentleman*. Having dissolved his connexion with his society, the congregation drew up a recommendation—certifying that, during his stay with them, Mr. B.’s deportment was in every respect such as became a christian preacher—and as such recommended him to the esteem of all Christians. It was signed by one hundred and twenty-five of the most respectable inhabitants.

“To return. When the appointed day arrived, Brs. Myers, Bindeman, and myself, proceeded to Womelsdorf to meet the accusers; but not one of them durst show himself. We sent for them, and they uttered arrant lies, declaring that they never said they could prove any thing against him. They said, they wanted to have nothing to do with the man; and that they did not intend to injure his reputation. We however assembled at the appointed place; and had the documents above named, with other recommendations from Ohio, read publicly by a Methodist, who affirmed that he could vouch for the king’s seal; and he declared that it was indeed a hard case, that an innocent man should thus suffer persecution. But on the whole, I trust, and have abundant reason to believe, that a very favorable impression was left on the minds of the people, and that the whole affair will work together for good.”

There is no doubt of it, Br. Moore. It will work together for good. The time has arrived when a black coat will not shield a pitiful slanderer from merited rebuke. The people—excepting those who are the satellites of a corrupt priesthood—will indignantly frown upon every attempt to destroy the reputation of an honest man. What if Br. B. has rejected the heresy of endless damnation—must

this justify the advocates of a cruel system of universalists, &c.? They certainly do, and these missionaries, thus sent, do all they can (and Methodists can do no more, under a reverse of circumstances,) to build up their own sect, never appearing to care much if it is done at the expense of others. It is curious to see how men will realize the impropriety of a given course, as applied to their own injury, when, with a different application, they see it to be all very proper indeed. The difference between your ox going my bull, and my ox going yours, is proverbial. Circumstances alter cases materially.

A. C. T.

## ROCKINGHAM ASSOCIATION.

Br. Adams, in a letter to us, describes the late meeting of the Rockingham Association (which he attended) as being one of unusual interest. Thirteen ministers from four States were present on the occasion, six of whom preached Sermons, viz. Rev. T. G. Farnsworth, T. Whittemore, L. R. Paige, L. S. Everett, S. Street and D. D. Smith. The meeting was held in South Hampton, N. H. on the 29th and 30th August. The business of the Council was conducted with much propriety and harmony. Rev. Thomas F. King of Portsmouth presided as Moderator, and Rev. L. R. Paige of Cambridge, performed the duties of Clerk. The Circular Letter is written by him. The project of organizing a Convention for the State of New Hampshire, was freely discussed, and votes were passed recommending the measure to the other Association in that State. But little other business of general interest appears to have been transacted. The Association adjourned to meet next year in Nottingham on the last Wednesday and following Thursday in August.

## NORTHERN ASSOCIATION.

“The Northern Association of Universalists” will be in annual session in St Albans, Vt. on the first Wednesday and Thursday in October.

## UNIVERSALIST SERMONS.

We ought to have noticed before, that the publisher of the Religious Inquirer at Hartford, Conn. Br. B. Sperry, is engaged in publishing a course of Sermons, (not original we believe) in a cheap form for gratuitous distribution. Any person who forwards \$1, will receive eight Sermons of one kind per month for one year. Five dollars will pay for forty copies per month. They cover eight pages each. We suppose the design of this publication is somewhat like that of the “Christian Visitant” which was published in this State a few years ago. They answer as Tracts for gratuitous circulation. We shall be happy to receive and transmit orders for the work.

## ORDINATION.

On the 29th ult. Rev. B. H. Fuller was ordained in Stowe, Vt. The Sermon was preached by Rev. J. Moore, from Acts xx. 24. Brs. T. Browning, and J. Wright took parts in the solemnities. On another part of the day, public exercises were had, and a Sermon delivered by Br. J. Moore. The doings of the ordaining Council, and a Circular Letter, are published at large in the last Universalist Watchman.

## DEDICATION.

The new Universalist meeting-house in Framingham, Mass. was to have been dedicated yesterday.—Sermon by Rev. T. J. Greenwood. Rev. H. Ballou 2d was expected to deliver an Address to the Society on the occasion.

## UNIVERSALIST EXPOSITOR.

We are happy to learn, as we do from the Prospectus which will be found on the other inside page, that Brs. H. Ballou 2d, T. Whittemore, G. W. Bain and Wait & Dow are determined to revive this excellent publication. We do hope, and urge, that our brethren in this State will extend a liberal patronage to this useful work. It is an honor and an ornament to our common cause. The communication of the name of that most accurate writer and excellent man, Rev. H. Ballou 2d as one of its editors is a sufficient pledge that the work will merit the confidence of the public.

## MR. HARRIS’ SERMON.

It is curious, and not a little amusing, to see how the Unitarian sects will tell the truth about each other, whenever their proselyting engines are put in operation and made to clash in the same place. The party least successful, or the most likely to be injured by a revival, will be sure to discredit the genuineness of the work, and to expose the craft by which the other secures its gains. Seldom have we seen a more direct illustration of the truth of this remark than in an orthodox Sermon now before us. It was preached in Alma a little over a year ago, by Rev. Moses T. Harris, Pastor of the Congregationalist church in Alma. Soon after its publication a copy was sent us by a respectable friend in that town, the reception of which we briefly acknowledged at the time, intending, then, to take a more leisure opportunity to notice the Sermon more at length. By accident it got mislaid, and had not since met our eye till within a few days since. The reader, we doubt not, would be amused to see the whole of it. The most we can do is to present some selections, with remarks.

We profess no particular knowledge of the circumstances which provoked the preaching of this Sermon by Mr. Harris; but infer that he has an orthodox Society in Alma, that about the time of his delivering the discourse, the Methodists had been setting up “protracted meetings” in the same town, and had succeeded in getting up a revival; that the results of the excitement promised favor to the Methodist cause, and endangered the strength and individuality of Mr. Harris’ Society. Under such circumstances we shall see how one Unitarian can expose the truth relative to another—both of whom, in fact are engaged in the same designs, and both of whom resort to the same measures, identically, for success. The reader will perceive by what follows, that Mr. Harris, thoughtlessly no doubt, most severely condemns his own sect by the same arguments which he raises against the practices of the Methodists.

His text is full of meaning, as to its intended application. The selection of it was no doubt pertinent for his purpose. “Now I beseech you brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them. For they are such as serve not our Lord Jesus Christ, but their own belly; and, by good words and fair speeches, deceive the hearts of the simple.”—Rom xvi: 17, 18.

As the eye of the reader runs over the subsequent extracts, we would not have forgot that the same course and practices which Mr. Harris censures in the Methodists at Alma, his own sect adopt just as much in other places. Do not the orthodox send their missionaries into every town in the State, regardless of the fact that those places are already supplied with stated preaching by Methodists, Baptists, Unitarians,

Universalists, &c.? They certainly do, and these missionaries, thus sent, do all they can (and Methodists can do no more, under a reverse of circumstances,) to build up their own sect, never appearing to care much if it is done at the expense of others. It

## EASTERN CHRONICLE.

## THE CHRONICLE.

*"And catch the manners living as they rise."*

GARDINER, FRIDAY, SEPTEMBER 14, 1832.

they pretend that the revival commenced under their instrumentality.  
Thus, "by good words and fair speeches," the hearts of the simple, or unsuspecting and undiscerning, are deceived.

**Iasinations** will be thrown out in their public addresses and prayers, and private visits, respecting the *pity* of the minister, and leading members of the Church and Parish; by special petitions for *their conversion*, and intimations that their deficiency in this respect, must be the sole cause why *they are not more blest*, if there be no *revival* in the place.

The cry of *bigness*—*sectarianism* and *stiffness*, will be raised against those whose discernment and fixedness of principle and purpose prevents them from being charmed with the novelty; and the cry of *persecution* against all who dare to call in question the propriety and *christian* character of such proceedings, and stand aloof from them. Until, perhaps, not a few will be found, whose *sympathies*, excited by a single outcry, without the least regard to its truth and justness, would lead them to yield up to their seducers *all they desire*, rather than they should be thus persecuted.

Strong exertions will be made by these teachers to produce the impression, and belief, that the life of religion is to be found with them alone. Consequently every means adapted to excite mere animal feelings and nervous affections, will be assiduously employed. Frequent and long continued meetings—loud and boisterous declamation—shouting—shouting—clapping of hands—jumping—and various other bodily agitations will be put in requisition, to produce a zeal without knowledge, and a terror which may exist, without any convictions of truth; and all will be encouraged to exhort publicly, without regard to age or sex, as in the *christian church*. And not few will be led to believe, that all this is, in reality, the life of religion.

As error, in order to succeed in its efforts, must first pervade the truth; the doctrines of *God's eternal and immutable purposes of his sovereign electing grace*,—of the entire depravity of the human heart,—of the absolute necessity of the special influences of the *Holy Spirit*, to order its conversion, and sanctification—and of the certainty that *they who are thus regenerated, will be kept by the power of God through faith unto salvation*;—will all be misrepresented and calumniated; and inferences and conclusions drawn from them as misrepresentations, which the friends and advocates of the truth on these subjects, wholly disavow, and which no sound logic can sustain. And thus a monster, with distorted features, and fiend-like visage, will be conjured up, to bear the hated name of *Calvinism*.

Such a course cannot fail to insure popularity; for these are the doctrines of the Bible which the natural man will not receive, except when taught him by the Spirit of God; And when they are ingeniously distorted, and held up to his view through the mists of *caricature*; we need not be surprised to hear his loud Amen!

8. Frequent *boastings* of *their success*, and popularity—of *the numbers* that follow them—will be administered by such schismatics, to cherish and strengthen the confidence of those who, in running after them, have evinced, that in matters of religion, as in everything else, they go with the unthinking multitude; wholly regardless of the apostolical description of these false teachers, that "many shall follow their pernicious ways."

"But numbers are no mark  
That men will right be found;  
A few were saved in Noah's ark  
For many thousands drown'd."

9. Newspapers, pamphlets, expositions of the Bible, and other publications tending to further the designs of these disturbers of order; and some of them, perhaps, of an abusive, scurrilous character, will be introduced, and industriously circulated, to *subscribers* where they can be obtained, and gratuitously, where there are none. And,

10. Contributions will be solicited to reward the persevering industry and *pious* zeal of those who have thus produced a *lasting division* in the parish or society, once united, harmonious and flourishing; and the subjects of this work of *disunion* and error, will be formed into an *association* under such rules as will insure a permanent contribution to these false and deceitful guides; and effectually prevent a reunion ever after.

And it is worthy of notice, that in almost every instance, in which such effects are produced by them; and when the religious society which has become torn and scattered by their disorganizing influence, is thus rendered too feeble to maintain any longer, the stated administration of the word and ordinances among themselves—the flaming zeal of these zealots for religion's interests subsides—their "love of souls" grows cold, and the people whose previous order and harmony is thus broken up and destroyed, are left "as sheep having no shepherd"—their very seducers and destroyers either partially or, (which is not unusual) totally forsaking them, to prey upon a similar portion of the church elsewhere. They are not unfily represented by the prophet Joel, in his description of one of God's most terrible judgments upon Israel; "the land is as the garden of Eden before them, and behind them a desolate wilderness" [Joel, ii. 3.]

It is evident also, that "such serve not Christ," but aim at the promotion of their party interests, from the measures which they usually adopted to produce excitement. The Spirit sanctifies through the truth; and belief implies a knowledge as well as the belief of that truth. The eyes of the understanding are to be enlightened before the heart believeth unto righteousness."

## KENNEBEC ASSOCIATION.

Owing to the busy season of the year, the annual military inspections on Thursday, and the place of meeting being remote from the great body of Societies, the Kennebec Association of Universalists which was in Session in Bowdoinham yesterday and the day before, was not very fully attended. The following ministers however, were present, viz. Brs. Bates, Brimblecom, Fletcher, Fobes, Folsom, Fulmer, Rayner, Thompson, Wellington and Drew. These with about fifteen lay Delegates, constituted the Council, of which Br. Rayner was Moderator and Br. Fobes, Clerk. Sermons were preached on Wednesday by Brs. Wellington, Thompson and Brimblecom, and on Thursday by Brs. Rayner and Bates. The congregations were respectively large, about filling the meeting house. Br. Thompson will designate the time and place of the next meeting.

## THE CHRONICLE.

*"And catch the manners living as they rise."*

GARDINER, FRIDAY, SEPTEMBER 14, 1832.

**THE ELECTION.**—The election of State and county officers which took place on Monday, was probably one of the most strongly contested ever known in this State. The annexed returns are all we can find room for this week.

A. S. Chadwick, Esq. was chosen representative for this town.

## Votes for Governor.

KENNEBEC COUNTY.

	1831.	1832.	Carleton.
Smith,	Goodenow,	Smith,	Goodenow,
Gardiner	121	223	196
Hallowell	132	445	142
Augusta	371	218	297
Pittston	47	111	71
Readfield	59	185	62
Windsor	65	78	77
Winthrop	74	236	79
Fayette	19	148	19
Greene	120	89	115
Mt. Vernon	34	183	41
Venice	12	70	12
Monmouth	183	129	170
Vassalboro'	76	248	77
Bradford	96	119	93
Cana	176	129	185
Sidney	58	183	11
Wayne	52	86	54
Allison	73	61	112
Chestererville	45	80	56
Clinton	133	95	231
Dearborn	80	9	74
Farnington	193	149	230
Leeds	89	136	104
New Sharon	125	138	148
Rome	11	56	15
Waterville	136	181	137
Winslow	45	91	59

## PENOBSCOT COUNTY.

Bangor	339	358	434	512	30
Dixmont	107	53	57	39	
Hampden	134	89	144	124	
Newburg	61	21	57	19	

## OXFORD COUNTY.

Canton	91	18	82	30	
Livermore	115	203	113	282	
Buckfield	183	40	230	49	1
Dixfield	74	41	92	51	
Harford	101	41	147	77	2
Hebron	49	116	45	123	
Hiram	96	56	102	87	
Jay	79	23	80	93	53
Mexico	22	15	33	11	
Paris	223	87	227	123	
Peru	75	7	82	6	
Roxford	96	45	104	87	
Summer	57	31	79	56	
Turner	190	23	159	135	
No 8 Dist Range	9	16	13	17	

## WALDO COUNTY.

Burnham	71	55	30		
Troy	60	46	73	32	6
Unity	93	19	112	20	30
Belfast	265	121	261	118	49
Belmont	93	18	119	6	18
Camden	194	103	187	121	
Frankfort	201	44	202	65	
Hope	127	79	146	92	
Islesborough	10	9	23	2	
Lincolnville	125	25	166	27	
Montville	149	43	190	36	
Prospect	206	20	231	26	11
Searsmont	122	26	104	27	17
Waldo Plant.	55	15	57	5	16

## LINCOLN COUNTY.

Alna	19	67	22	119	6
Bath	115	212	162	368	
Bowdoin	61	114	76	143	
Bowdoinham	99	147	114	174	34
Dresden	64	77	87	149	
Lisbon	101	182	129	250	
Litchfield	51	131	66	177	19
Popsham	39	169	74	185	
Wales	50	30	70	40	
Woolwich	15	89	17	159	
Edgcomb	80	66	64	98	
Waldoboro'	122	238	171	367	
Westport	54	20	65	20	
Wiscasset	76	155	64	230	
Whitefield	102	86	maj. 12		
Richmond	38	56	71	74	22
Boothbay	125	112	119	116	1

## CUMBERLAND COUNTY.

Brunswick	128	236	142	302	
Cape Elizabeth	152	36	136	44	
Ducham	102	52	127	104	
Falmouth	143	121	147	137	
Freeport	133	122	155	202	
Harperswell	55	71	71	84	
North Yarmouth	72				

## POETRY.

*From the Columbian Star.*  
**"I WOULD NOT LIVE ALWAYS."**

BY WILLIS G. CLARK.

When, with a calm, observant eye,  
We gaze on all this earth can give,  
And mark its sweetest blossoms die,  
And feel its captures fugitives—  
Oh, who can long desire to stay  
Where all is change from joy to grief—  
Where love, and wealth, and power, decay,  
Like Autumn's melancholy leaf?

Who, when the gorgeous spell is gone,  
That made his young existence dear—  
When Hope's beginning wing hath flown,  
And darkness blots the atmosphere—  
Who then would journey dimly on,  
Amidst a dull and plodding throng,  
Which like a stream, from tempests grown,  
Rolls thick and turbidly along?

What recks it, upon vanished years  
That swept like eagle's pinions by—  
With changeful round of smiles and tears,  
To each pale Memory's mournful eye?—  
Oh, can it bring again the bloom  
To youth's resplendent coronal,  
Or can it rend the clouded tomb,  
And wake the slumberer 'neath its pall?

It is vain—it is in vain,  
For earth's ephemeral joys to live—  
Its transports darken into pain—  
Its flowers, once dead, can ne'er revive!  
And from the sad and varied past  
One lesson only may we glean—  
That joy is too dear to last—

That sorrow clouds its brightest scenes!

Life! 'tis a waste, where storm and gloom,  
Are gathering up from misery's cell,—  
Where gapes the wide insatiate tomb,  
And fierce disasters darkly dwell:  
Oh then, why should the spirit sing,  
Unto this cold and dull domain,  
Since life hath but one golden spring—  
One morn—thine' er returns again.  
Why should we love to linger here?  
Where baseless dreams are only known  
When Faith with vision calm and clear,  
Can glance to God's eternal throne?  
For rather, let the fitters break  
Which keep us from that brighter shore  
Where saints their endless mirths awake,  
And cowering cares are felt no more!

## MISCELLANY.

## SKILFUL MANAGEMENT.

*Anecdote of Emmet.*—Some years ago, a journeyman saddler in N. York, who by his industry and economy, had accumulated a few hundred dollars in money, resolved to establish himself in business, in an adjacent village. After securing a situation suitable for a shop, he returned to the city, with about \$200 to purchase his stock. He put up at one of the public houses, kept by N——W——, and confiding in the integrity of the landlord, put the money into his hands for safe keeping, till he should call for it. He then traversed the city in search of a favorable chance to purchase his stock, and after finding one that suited him, he returned to his quarters and called for his money. "Your money," said the landlord, "you have put no money into my hands." He had no evidence of the fact, and finding all his efforts to induce his host to give up the money were fruitless, the desponding and indigent saddler repaired to Mr. Emmet for council. After hearing a statement of the facts, and taking such measures as satisfied him that the saddler was a man of the strictest integrity, he rebuked him for putting his money into such hands, without evidence, "but," said he, "if you will do as I tell you, I will obtain your money for you." The saddler very readily promised a strict obedience to his directions.—"Well," said Emmet, "go back to the landlord, and tell him, when no one is present, that you owe him an apology—that you have found your money and was mistaken in supposing that you put it into his hands—you will then return to me."—The saddler did so, and the landlord expressed great satisfaction that the saddler had discovered his mistake.

Mr. Emmet then gave the saddler \$200 and told him to go and deposit it in the hands of the landlord; but before you enter the house, procure some gentleman of respectability, to go in and call for a glass of beer and request him then to take his seat and carelessly pass away the time in reading the news, &c. till you arrive.—You will then enter the room, and in his presence, tell the landlord you now wish him to take the \$200 for safe keeping till you call for it." This done, the saddler again returned to Mr. E. who directed him to continue his lodgings at the same house for two days, and be regular at his meals; and then, when no other person is present, tell the landlord you will take your money. This the saddler did, and the unsuspecting landlord without hesitation immediately refunded the money, which the saddler restored to Mr. Emmet, who directed him to take a good witness with him and go and demand the \$200—which you delivered into his hands for safe keeping, in presence of the gentleman who called for the beer.

The saddler accordingly proceeded to the house, in company with another gentleman and demanded his money. "Your money," said the astonished landlord, "I have just handed it to you." "No, sir," replied the saddler, "I have not received my money, and if you refuse to deliver it to me I shall take measures to obtain it." The landlord dared him to "do his best," and Mr. Emmet immediately instituted a suit against him in favor of the saddler. The landlord, finding himself outwitted, paid over the money, with about \$20 cost.

*Ancient Grandeur of Mediterranean Africa.*—This region, which is now covered with thick darkness, and left so far behind in all the arts and attainments which exalt and adorn human nature, had, at that early period, taken the lead in these very particulars of all other nations. It included Egypt and Carthage, which, as the first seats of government and commerce, were the admiration of the ancient world. In the patriarchal ages, when Scripture his-

tory represents the Mesopotamian Plain, the scene of the future empires of Babylon and Assyria, as little more than a wide and open common, Egypt appears regularly organized, and forming a great and powerful kingdom; and when Greece was under the tumultuous sway of a multitude of petty chieftains, Homer already celebrates the hundred gates of Thebes, and mighty hosts which, in warlike array, issued from them to battle. Egypt was illustrious, also, among the ancients as producing the first elements of learning and abstract science; the first approach to alphabetical writing by hieroglyphic emblems; the first great works in sculpture, painting, and architecture; and travellers even now find that country covered with magnificent monuments, erected at an era when the faintest dawn of science had not yet illuminated the regions of Europe.—While Egypt was thus pre-eminent in science and art, Carthage equally excelled in commerce and the wealth which it produces; by means of which she rose to such a degree of power as enabled her to hold long suspended, between herself and Rome, the scales of universal empire.—In that grand struggle Carthage sank amid a blaze of expiring glory, while Egypt, after having passed through many ages of alternate splendor and slavery, was also, at length, included in the extended dominion of Rome. Yet, though all Mediterranean Africa thus merged into a province of the Roman world, it was still an opulent and enlightened one, boasting equally with others its sages, its saints, its heads and fathers of the church, and exhibiting Alexandria and Carthage on a footing with the greatest cities of the Empire.—*Cabinet History of Adventures &c. in Africa.*

We make the following extracts from Mr. Fessenden's Address before the Charlestown, (Mass.) Temperance Society.

The path of life is beset with monsters menacing destruction to pilgrims journeying through time to eternity. Some of these foes to Mankind are best encountered single-handed, and against others it may be most expedient to form alliances. Drinking to excess generally originates in social indulgencies, and is one of the excrescences of good fellowship.—It has its origin in society, and may, perhaps, be best encountered by societies. It was introduced by fashion, and may be expelled by being rendered unfashionable. If those who take the lead in the community set their faces against it in concert, they may drown it into non-existence, and without any coercive measures, extinguish the most formidable pest that ever ravaged the realms of humanity.

The difference between excess in eating, and drinking of distilled or fermented liquors, is marked by the following, among other lines of distinction. The one is the abuse of a good thing—and the other is the use of a bad thing. In the former case we take too much food, in the latter case we swallow more or less poison. Aliment should be taken with moderation, alcohol, however mixed, disguised, diluted or compounded, should not be taken at all.

The causes of the late universal, and present too general use of intoxicating liquors, deserve investigation; not merely as a matter of curiosity and philosophical speculation, but for the purpose of their counteraction. These causes have been partly physical and partly moral, and almost as powerful as their effects are pernicious. Indeed the appetite for intoxicating liquors, being as unnatural as it is deleterious, requires powerful means for its creation and establishment. No man ever became attached to strong drink, the germ of disease, the essence of madness, the elixir of death, without efforts, which if they were of a proper character and properly directed would have led to useful and honorable attainments, and placed their possessor in the highest stations in society. "Intemperance," said a respectable coadjutor, "requires an apprenticeship as much as law or physic; and a man can no more become intemperate in a month than he can become a lawyer or a physician in a month." The child must be sedulously trained in the way he should not go, or he can never become addicted to a vice which metamorphoses a man to a monster, destitute of cast; and entitled to no standing among created beings. In order that the vitiated appetite which revels on poison may be acquired, it has been customary to begin with the infant. It must have its doses of paragoric, peppermint, and other cordials, and it will be unusually fortunate if it escapes the emptings of glasses of toddy, and the dregs of mugs of flip, and other residuary messes from divers cups of abominations. Sour cider and perhaps strong beer, as soon as the little sufferer can be prevailed on to swallow them, are administered without mercy, by the tender assiduities of the nurse, and the gentle hand of parental affection. The child, thus trained, overcomes its natural aversion to intoxicating drinks; and at length acquires such a hankering after alcohol, that he will quaff with delight the most nauseous mixture, if that exhilarating substance composes one of its ingredients.

As soon as our stripling begins to seek society, and to aspire to distinction among his associates, he is taught that drinking is a requisite of fashion, and an indication of manhood. Should he refuse to "lasc off" his glass in turn, and swallow a bumper in token of his approbation of every toast, song or sentiment, which is elicited by incipient inebriation, at a friendly "high go," he is stigmatized as

vulgar and ill bred—no more fit for gentlemen's company than if he had refused to fight a duel, made an unskillful move in whist, or neglected to pick up a lady's fan, dropped on purpose to give him a chance for displaying his gallantry. In this way, and from these causes, what were denominated the "higher circles," as well as the lower walks in society, were little better than schools of sensuality, in which young men of ardent minds and quick perceptions, possessed of what has been called temperament of genius, are most inevitably and thoroughly contaminated.

## A VISIT TO THE THAMES TUNNEL.

Of all the bold and gigantic works, that were ever conceived by the mind of man, that of the Tunneling of the Thames River, is one of the most noble and useful, and in any other age, than the present, would have been looked upon as the wild dream of a visionary enthusiast; and such is the boldness and magnitude of the undertaking, that very many well informed persons, have their doubts, whether it will ever be completed, believing that like the town of Babel, it will be an everlasting record of the folly and madness of man.—But they who suppose this great work will be suffered to remain in its present unfinished state, very much mistake the nature of that spirit of enterprise, and perseverance, which for centuries has characterized the English Nation; her political situation, for the last two or three years, has been unfavorable for the prosecution of so great and expensive an undertaking.

The entrance to the Tunnel, is nearly opposite the London Docks. You descend to the mouth, by a commodious winding stair case. The two Tunnels, for passing and repassing, run parallel with each other. Both are finished, as far as the middle of the river, and brilliantly lighted with oil gass. The Tunnel, when completed, will not be quite half a mile in length. We had the pleasure of visiting it in company, with Mr. N. J. Brunel, the projector of the work. Mr. B. is a native of France, and a gentleman of great scientific celebrity. From him we learned the particulars of the dreadful accident that suspended the operations.—They had bored too near the bed of the river which breaking through, drowned nearly all the workmen, and filled the Tunnel with mud and water. By great labor, and expense, they succeeded in stopping the break, and clearing it out. Many are of an opinion, that it never can be completed, by Mr. Brunel's system of Tunneling, which is by boring out the earth and supporting the top, by immense copper arches; the apprehension appears to be, that the river may break through, before the arches can be placed, so as to sustain the great weight above. We were informed, that an American, now residing in London, had invented a plan of Tunneling, which was supposed to obviate all the difficulties of Mr. Brunel's.—It would be not a little singular, if the great Thames Tunnel, which was commenced by a Frenchman, should be finished by an American. So it is, that Yankee genius and enterprise is to be found in every quarter of the globe. A. L. G.

*Columbus, August 23, 1832.*

GRAPES AND GRAPE VINES.

A writer in the Port Carbon Gazette continues his essays on gardening; his latest is on the subject of the Grape.—This interesting subject is less thought of than becomes our citizens generally. We subjoin one paragraph from the Port Carbon writer:

"The vine must always be predestinated—the cultivator may have its growth exactly planned for a number of years:—there is no difficulty in this, when the nature of the plant is well understood, and there is less labor in its cultivation than would be supposed by those not familiar with it."

A grape vine may be directed to almost any point and almost any distance.—We visited the house of a friend a few days since, who was fond of cultivating the grape, but had, as it would seem to others less interested in the pursuit, no convenience for the purpose. The yard attached to his dwelling was but a few feet square, and the sun never darted its rays upon its moist brick pavement, nor was the area enlarged above, even to the door of his house, three stories high. He however, "planted a vine," it came up, he trimmed it, coaxed it, directed and drew it in a straight trunk until it attained the height of FIFTY THREE FEET, level with the trellise of his house. He then gave it a horizontal direction, and permitted the branches to shoot out, which they did kindly; and after covering an arbor extending over the whole roof of the building, they produced grapes enough to make some excellent wine. Grape vines may be raised by every housekeeper in this city, whether there is or is not a yard to the building. In Spain, we are told that housekeepers who lack room on the earth, remember that ground rent is cheap in the air, and they accordingly put down a vine cutting in the cellar and direct it upwards through the cellar window, to the roof of the house.—U. S. Gazette.

LEAD CANNON.

We learn from the Galena Gazette, that leaden guns have been cast for the defence of a stockade at Col. Wm. S. Hamilton's, on the Pick-a-ton-e-ka, thirty miles east of that town, as no iron or brass pieces were to be obtained, resort was had to ingenuity, and the leaden pieces were found to be well fitted for the object desired.

DEATH OF BRANT.—The Western Mercury contains the following brief obituary notice:

"Died, at the Mohawk village, near Brantford, John Brant, Esq. Chief of the Mohawk tribe of Indians, and son of the gallant Captain, who distinguished himself so nobly in the revolutionary and late wars. Mr. Brant was an accomplished gentleman, and died sincerely regretted by a numerous circle of acquaintances of the first respectability."

The cause of the death of this chief is not mentioned. He was very generally known as meriting the character above given him; and his loss will be felt by many. He was educated in England. Most readers will remember his correspondence with the poet Campbell, in vindication of his father's memory, from the charge of cruelty attached to it in Gertrude of Wyoming. An attempt was made, but abandoned, to impeach Capt. Brant as being consulted during the Morgan transaction, by the abductors. But it was found that he had nothing whatever to do with it. He has left behind him an unsullied and enviable reputation.—*New York Commercial Advertiser.*

## Accidents.

—An accident happened in Burke County, N. C. in the first part of August.—David Balew, Standifer Rhodes and others were out with their rifles, in what they term "still hunting" deer. The hunt was persisted in, until about sun-down, when Balew in moving from or through the bushes, was mistook by Rhodes for the object of their pursuit, who immediately fired his rifle; the bullet from which entered the right collar bone of Balew and made an aperture in the chest and passed posterior to the back bone, and lodged under the point of the left shoulder blade. Dr. Scheffelin was called, and dressed the wound, which was considered highly dangerous.—At Tallahassee, Florida, on the 20th ult. a party of gentlemen were amusing themselves by galloping round the new race course, when the horse of John W. Edwards suddenly bolted from the path and dashed his rider against a tree with such violence that he was instantly killed. Mr. Edwards was a respectable and industrious young man. He was from South Carolina where his parents still reside.—Four fine horses, attached to one of the Germantown teams took flight in Philadelphia.—The stage came in contact with a pile of lumber and capsized, and dashed the only passenger, a small boy, who was holding the reins, upon the pavement, with trifling injury and a deal of fright. The horses and fore wheels here parted company with the rest of the establishment, and ran foul of a milk wagon and made sad work of it injuring the horses materially, and one or more fatally.

Disgraceful Exposure.

Two young men of very respectable appearance, named Wm. Myers and Chas. Burk, were brought before the Mayor charged with being a part of a numerous gang, who have for some time past infested Franklin Square in the evening, in which delightful promenade they have been in the habit of insulting respectable females in the most gross and shameful language, using obscene words, writing indecentities on the fences and benches, and otherwise conducting themselves so as to drive decent woman from the Square. The mayor, in addressing himself to these young men, expressed his astonishment and indignation at discovering that they were the sons of respectable men, so educated as to lead their friends to look for a very different course of conduct from them. He stated it to be his determination to punish them to the utmost extent of the law; and, turning to the reporters at the desk, requested that the names of these two, with all others who might hereafter be detected, should be published in every newspaper, that those who suffer by their unmanly conduct, as well as others, might know who were the perpetrators of these outrages. In addition to the arrest of these two, such steps are in train as will lead to the arrest of all others.—*Phil. Sat. Bul.*

Melancholy Accident.

The Newburyport Herald states that on Wednesday morning, a company of persons started in two wherries from that town to visit Plum Island, on an excursion of pleasure. On board one of the boats were Mr. Isaac G. Noyes, baker, and Mr. John Hardy, with nine females. When about a half mile distant from Plum Island Bridge, in the "Gut," the sail jibing suddenly wherry was capsized. Five of the passengers clung to the boat; the rest were left floating on the surface. The other boat directed by Mr. John Thurlow, was immediately but on shore near by; and he having landed his companions, returned to the rescue of the persons exposed. He was however too late to save them all; a child of Mr. Noyes, named Elizabeth, aged 3 years, and Elizabeth daughter of Capt. Joseph L. Colby, aged 16 being drowned.

The following account exhibits an instance of inhumanity, seldom met with:—

The Cross River stage on the road from that place to East Chester, Va. on Thursday last, in attempting to pass a line of carriages forming a funeral procession, overturned one containing two ladies, one of which was severely injured. Although aware of the mischief he had occasioned, the driver was about to continue on his course to the imminent hazard of others in the procession, until some of his passengers insisted upon his stopping at least to testify some concern if not to render assistance. No sooner however were the passengers alighted and engaged in soothing the affrighted horse, and affording such aid as it was in their power to the ladies, than the man (if so he may be called) drove off at a brisk rate, and made it necessary for his passengers to exert their utmost to overtake him. So far from exhibiting any of the common feelings of our nature, he replied to the caution for the future "let them keep out of my way or I will overturn them again."

Breaking Jail.

—Two persons lately escaped from the Schenectady jail. They were arrested on Saturday, in the town of Bern, by Mr. Eldad Worcester, who expected that they were the culprits from some expressions made by them which he overheard while they were in a quarrel. They have been brought to Albany, and are now in jail. It is well to mention by way of novelty, that on the previous night, they lodged at the house of Sheriff Gallup, in Bern. He did not know them and they probably did not know him.

Printing Press for Sale.

FOR sale at the office, a good Super-royal Lever Press, called the New-England Press, to be sold for want of employment, having just purchased one of a larger size. It will be sold very low.

Gardiner, August 18, 1832.

## TAILORING.

SAMUEL CROWELL has taken the rooms recently occupied by Mr. Williamson (over Mr. L. L. Macomber's Hat Store) where he intends carrying on the TAILORING BUSINESS in all its branches; and hopes by punctuality, and the strict personal attention to business to merit and obtain a liberal share of patronage.

N. B. CUTTING done at short notice, and on reasonable terms.

Gardiner, August 14, 1832.

## History of Maine.

JUST published and for sale by WM. PALMER, the History of the State of Maine from its first discovery, A. D. 1602 to the separation, A. D. 1820, by WM. D. Williamson, in 2 vols. octavo.

Gardiner, Sept. 4, 1832.

## BOARDING.

SIX gentlemen Boarders can be accommodated by W. M. STARRETT, next door north of Perkins' Hotel.

Gardiner, Sept. 4, 1832.

## WANTED A GIRL to do the work in a small family. Inquire at this office.